

they believe in inoculation. They take the scales of the sores of a small-pox patient, dry them, reduce them to powder, and then mix a little of the powder with water, and give it to the person who is to be inoculated, to drink. Sometimes an incision is made in the skin and a small quantity of this powder is inserted.

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[73]INTERMARRIAGE--It is usual for persons to marry into their own caste, but not necessarily into their own sub-division thereof. A man, however, may marry into the caste below his own, a woman must marry either into her own caste or into the caste above it. For forbidden degrees of relationship, see "Incest."

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[75]JELLY--jellee (European pudding) golum (an unstrained jelly made by Ladákis, out of sheep's head or feet, and given to sick persons, as being nourishing).

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JUGGLER--hunar ltankhan. In Ladák jugglers form a distinct sub-division of one of the lowest "castes."

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[76]KALON--kálón. Hereditary Prime Minister, but see "Kolon" and "Minister."

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KARDAR--kárdár. The Ladák Wazárat is divided into 13 Kárdár-ships; the Kárdár's duty is to collect revenue, report and investigate criminal cases, keep the "beygár" or "forced labour" rosters, and generally to superintend local affairs. In return, his own share of "beygár" is remitted, and he gets 2 per cent. of all revenue collected in cash. On the share of the revenue paid in kind, he gets nothing.

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[77]KOLON--kalón. The title of the family to which, in the old days, the Prime Minister always belonged, also the title of the Prime Minister himself. But see "Minister".

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KUT--roosta (the root of the "Aucklandia costus"). Kut grows in the Sind Valley and other parts of Kashmir. It has a violet-like scent, and is used for incense. Its collection and sale is a monopoly of the Kashmir Durbar.

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LABOURER--hlápa (general), khurpa (load carrier), thralpa or

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a man is left a widower while he is still young, he waits a year or so, and then marries a woman of his own age. Ladákis think that if elderly men marry young wives, the latter are likely to have young lovers, hence their selection of wives of their own age. In this, as in most other such matters, the Ladákis show a great deal of sound common sense.

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[135] RESURRECTION--ró lángches. Buddhists do not believe in an ultimate resurrection of the body. For an account of their ideas on this point, see under the heading "Metempsychosis." They think, however, that persons occasionally return from the dead, that is to say, that [136] after death in this world, the earthly body and spirit may return to this world for a time. Some ten years ago a Láma came from Lhasá to Leh and gave the following account of himself, which met with general credence. He said that he had died at Lháká and had gone to "Ngialwa," where he had burned for some months, after which he was removed to paradise, and that while there his "konjok sum," or "Trinity," had ordered him to return to earth for a year, to warn people of the fate which awaited the wicked. He showed brands all over his body, and said that they were the divine seals placed upon him in paradise. Needless to say, he came to collect money from the simple Ladákis. A person thus returned from the dead is termed "Sheelok."

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REVENUE--yonggo (income); bap or zhing-i-bap (the revenue obtained by the State from the land tax). The revenue of Ladák amounts to about Rs 69,000 a year, and consists of (1) Land Revenue, in cash, about Rs 45,000; (2), Land Revenue, in kind, about Rs 11,000; (3) produce of the Roopshoo bōx mines, about Rs 8,000; (4) miscellaneous receipts, about Rs 8,000. In addition to the above, the State imposes a very heavy indirect land tax, in the shape of "beygár" or "unpaid labour," which land holders have to provide. Thus, nearly all public works are executed by "beygár," and the postal runners are really "beygáris" though they receive a nominal remuneration. The wood required at Leh for use as fuel is cut by "beygáris" at Chilling on the Záng-skár frontier, and after being floated down the river to Ngieymo (Nimo), is there taken out and brought up to Leh by "beygáris." In addition to this, the free transport supplied to the Lapchhak and Chaba Missions, and to the ex-Raja, and to certain other persons, must be taken into consideration. The

value of "beygar" labour supplied, has never been calculated, but it would amount to a very large sum. Indeed the people object to the supplying of "beygar" more than to the payment of the ordinary revenue. The amount of the tax, in cash and kind levied on land varies very much; thus the monasteries pay about $4 \frac{2}{5}$ annas per acre, the official aristocracy pay about $20 \frac{2}{5}$ annas per acre, and the ordinary cultivators pay about $36 \frac{2}{5}$ annas per acre. Assuming the total amount of land to be 176, we find the monasteries hold 22, the officials 13, and the villagers 141, respectively.

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[138] ROSARY--thánga or thránga (a rosary); thrángárdok (a bead of a rosary); chhupSHat (the silver, or other metal beads of a rosary); donzin (the king bead, that is to say, the large bead on the rosary which enables the teller to know when he has told the whole of the beads once). There are usually 108 "thrángárdok" on a rosary, and occasionally 109 or 111 or 113, these are the only beads which are "told"; the "donzin" marks the completion of the bead circlet, and the "chhupSHat" are for recording the number of complete bead-circlets "told."

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As each bead is "passed" or "told," the teller mutters the six syllables: Óm má nee pat mey hung, which when pronounced in the ordinary manner, sounds like Om máni padmey hung. Cunningham transcribes these sounds thus: "Aum máni padme hun," and translates them "O lotus-bearer, hun."

Jäschke writes: "Om máni pad-me hum," and translates them "O thou jewel in the lotus, hum."

In a Buddhist sacred book, entitled the "Kábun" or (vulgarly) Kángbum", i.e., "The hundred thousand precepts," the following fanciful explanation is given:--

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There are six spheres in which a soul or spirit may find re-embodiment (see "Metempsychosis"). If the soul cannot obtain re-admittance to any of these, it cannot be re-embodied, and must therefore go to heaven, that is to say, attain nirvána, which is the goal which all Buddhists desire to reach, with as little delay as possible. The above argument is not sound, for, according to Buddhist ideas, a soul, pending re-embodiment, or admission to heaven, may wander about disconsolate in space (sem khorároo khiám ches), and it may therefore be argued that if a "soul" which has not earned its admission to paradise is in any way prevented from taking re-birth, it will

221 TERN TIBET. By Walter Asboe.

241 in Western Tibet, in the order in which they occur
from April until December are :—

1. Wall building and repairing breaches.
2. Cutting new watercourses, and repairs to old ones.
3. Planting of willow saplings.
4. Collecting of thorns for hedging fields.
5. Carrying out and spreading manure on fields.
6. Sowing and ploughing.
7. The ceremony of blessing the fields.
8. Beating straw for straw shoes : this done by the women.
9. Mud washing and general spring-cleaning of the houses.
10. Watering grass land.
11. Weeding with small hoe (*surmo*).
12. Irrigating the fields.
13. Beating straw for straw shoes (this, during a slack time).
14. Cutting the grass and storing it on house roofs.
15. Reaping the grain fields.
16. Building corn stacks.
17. Threshing.
18. Winnowing.
19. Carrying out and spreading manure on fields.
20. Collecting wood for the winter fuel.
21. Milling grain for the winter supply.

221 From December until spring farming pursuits
286 cease, owing to the heavy snowfall, and the
population engages in village social functions,
spinning and weaving of yarn for clothes.

656 Lahoul being under British administration, the
425 acquirement and disposal of land are regulated in
accordance with Government rules. Similarly in
Ladakh, another district of Western Tibet, the
people are subject to the revenue regulations of
the native State of Kashmir.

241 Although in certain parts of Western Tibet the
787 people do not engage in any agricultural enterprise